

THE

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# SHEKEL



The Journal of Israel and Jewish History and Numismatics  
Volume 52 No. 4 October November December 2019

## WOMAN SUFFRAGE CHALLENGE COIN



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# THE SHEKEL

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COMING NEXT MONTH  
WOMEN'S SUFFRAGE AWARD



## Interesting Offerings from Number One Money Man



ISRAEL 1985 UNOPENED BAG OF 500 BRILLIANT  
UNCIRCULATED ONE SHEKEL COINS PICTURING  
HOLY CHALICE AS IT APPEARED ON ANCIENT JUDAEAN  
SHEKEL. PRICE ON REQUEST.

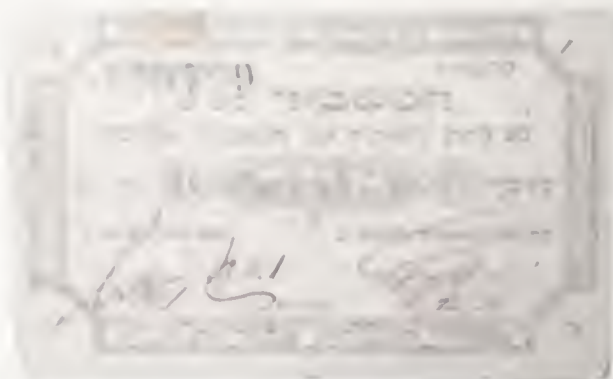
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10 BRILLIANT  
UNCIRCULATED STAR  
OF DAVID MEDALS FROM  
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# IMPORTANT ANNOUNCEMENT FROM THE AINA BOARD OF DIRECTORS

The Board of Directors of the American Israel Numismatic Association (AINA) voted at its annual meeting to change the format of The Shekel magazine, starting in 2020. The Shekel has been continuously published for over 50 years.

At its August Annual Meeting, the Board faced budget-crippling deficit projections due substantially to increased publication costs for printing and mailing its quarterly journal. Two options were addressed to resolve the unsustainable condition: 1) Cease publication of The Shekel, or 2) Convert to electronic distribution.

Wishing to retain the continuity of the award-winning Journal of Israel and Jewish

History and Numismatics, the Board voted to issue future editions of The Shekel in electronic format. The Board noted that most newspapers and many professional and organization journals are already issuing electronic editions. The digital Shekel will make its debut in 2020.

All paid-up Members for 2020 and Life Members will receive the four 2020 digital Shekels plus an exciting commemorative medal. Dues have been reduced to \$18 per adult and remain \$10 per junior.

To be sure that you receive every digital Shekel issue, you must send your email address to: [ainapresident@gmail.com](mailto:ainapresident@gmail.com). Printed copies of The Shekel are available at additional cost.☐

# ALL AINA REGULAR 2020 & LIFE MEMBERS WILL RECEIVE FREE “CHALLENGE COIN” COMMEMORATING WOMEN’S SUFFRAGE



All AINA members paying the new low \$18 dues and all Life Members will be sent the handsome colored 1 1/2" bronze finish “Challenge Coin” (a \$25 value) commemorating the only Jewish women’s organization in the world devoted exclusively to obtaining the right to vote for women — the Jewish League for Woman Suffrage.

The design is adopted from a JLWS pin, with the Hebrew inscription: “When justice is done it brings joy to the righteous”

(Proverbs 21:15). Just 500 of these will be made to celebrate the 100th anniversary of passing of the 19th Amendment to the United States Constitution: “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.”



# A BRIEF HISTORY OF CHALLENGE COINS

By Rob Lammle, Courtesy of <http://mentalfloss.com>

There are many examples of traditions that build camaraderie in the military, but few are as well-respected as the practice of carrying a challenge coin—a small medallion or token that signifies a person is a member of an organization. Even though challenge coins have broken into the civilian population, they're still a bit of a mystery for those outside the armed forces.

## *WHAT DO CHALLENGE COINS LOOK LIKE?*

Typically, challenge coins are around 1.5 to 2 inches in diameter, and about 1/10-inch thick, but the styles and sizes vary wildly—some even come in unusual shapes like shields, pentagons, arrowheads, and dog tags. The coins are generally made of pewter, copper, or nickel, with a variety of finishes available (some limited edition coins are plated in gold). The designs can be simple—an engraving of the organization's insignia and motto—or have enamel highlights, multi-dimensional designs, and cut outs.

## *CHALLENGE COIN ORIGINS*

It's nearly impossible to definitively know why and where the

tradition of challenge coins began. One thing is certain: Coins and military service go back a lot farther than our modern age.

One of the earliest known examples of an enlisted soldier being monetarily rewarded for valor took place in Ancient Rome. If a soldier performed well in battle that day, he would receive his typical day's pay, and a separate coin as a bonus. Some accounts say that the coin was specially minted with a mark of the legion from which it came, prompting some men to hold on to their coins as a memento, rather than spend them on women and wine.

Today, the use of coins in the military is much more nuanced. While many coins are still handed out as tokens of appreciation for a job well done, especially for those serving as part of a military operation, some administrators exchange them almost like business cards or autographs they can add to a collection. There are also coins that a soldier can use like an ID badge to prove they served with a particular unit. Still other coins are handed out to civilians for publicity, or even sold as a fund-raising tool.

*Continued*

## THE FIRST OFFICIAL CHALLENGE COIN MAYBE

Although no one is certain how challenge coins came to be, one story dates back to World War I, when a wealthy officer had bronze medallions struck with the flying squadron's insignia to give to his men. Shortly after, one of the young flying aces was shot down over Germany and captured. The Germans took everything on his person except the small leather pouch he wore around his neck that happened to contain his medallion.

The pilot escaped and made his way to France. But the French believed he was a spy, and sentenced him to execution. In an effort to prove his identity, the pilot presented the medallion. A French soldier happened to recognize the insignia and the execution was delayed. The French confirmed his identity and sent him back to his unit.

One of the earliest challenge coins was minted by Colonel "Buffalo Bill" Quinn, 17th Infantry Regiment, who had them made for his men during the Korean War. The coin features a buffalo on one side as a nod to its creator, and the Regiment's insignia on the other side. A hole was drilled in the top so the men could wear it around their necks, instead of in a leather pouch.

## THE CHALLENGE

Stories say that the challenge began in Germany after World War II. Americans stationed there took up the local tradition of conducting "pfennig checks." The pfennig was the lowest denomination of coin in Germany, and if you didn't have one when a check was called, you were stuck buying the beers. This evolved from a pfenning to a unit's medallion, and members would "challenge" each other by slamming a medallion down on the bar. If any member present didn't have his medallion, he had to buy a drink for the challenger and for anyone else that had their coin. If all the other members had their medallions, the challenger had to buy everyone drinks.

## THE SECRET HANDSHAKE

In June 2011, Secretary of Defense Robert Gates toured military bases in Afghanistan before his impending retirement. Along the way, he shook hands with dozens of men and women in the Armed Forces in what, to the naked eye, appeared to be a simple exchange of respect. It was, in fact, a secret handshake with a surprise inside for the recipient—a special Secretary of Defense challenge coin.



Not all challenge coins are passed by secret handshake, but it has become a tradition that many uphold. It could have its origins in the Second Boer War, fought between the British and South African colonists at the turn of the 20th century. The British hired many soldiers of fortune for the conflict, who, due to their mercenary status, were unable to earn medals of valor. It was not unusual, though, for the commanding officer of those mercenaries to receive the accommodation instead.

Stories say that non-commissioned officers would often sneak into the tent of an unjustly awarded officer and cut the medal from the ribbon. Then, in a public ceremony, they would call the deserving mercenary forward and, palming the medal, shake his hand, passing it to the soldier as a way of indirectly thanking him for his service.

### *SPECIAL FORCES COINS*

Challenge coins began to catch on during the Vietnam War. The first coins from this era were created by either the Army's 10th or 11th Special Forces Group and were little more than common currency with the unit's insignia stamped on one side, but the men in the unit carried them with pride.

More importantly, though, it was a lot safer than the alternative—bullet clubs, whose members carried a single unused bullet at all times. Many of these bullets were given as a reward for surviving a mission, with the idea that it was now a "last resort bullet," to be used on yourself instead of surrendering if defeat seemed imminent. Of course carrying a bullet was little more than a show of machismo, so what started



*Continued*

off as handgun or M16 rounds, soon escalated to .50 caliber bullets, anti-aircraft rounds, and even artillery shells in an effort to one-up each other.

Unfortunately, when these bullet club members presented "The Challenge" to each other in bars, it meant they were slamming live ammunition down on the table.

Worried that a deadly accident might occur, command banned the ordnance, and replaced it with limited edition Special Forces coins instead. Soon nearly every unit had their own coin, and some even minted commemorative coins for especially hard-fought battles to hand out to those who lived to tell the tale.

## *PRESIDENT AND VICE PRESIDENT CHALLENGE COINS*



Starting with Bill Clinton, every president has had his own challenge coin and, since Dick Cheney, the vice president has had one, too.

There are usually a few different Presidential coins: one for the inauguration, one that commemorates his administration, and one available to the general public, often in gift shops or online. But there's one special, official presidential coin that can only be received by shaking the hand of the most powerful man in the world. As you can probably guess, this is the rarest and most sought-after of all challenge coins.

The President can hand out a coin at his own discretion, but they are usually reserved for special occasions, military personnel, or foreign dignitaries. It's been said that George W. Bush reserved his coins for injured soldiers coming back from the Middle East. President Obama handed them out fairly often, most notably to soldiers that man the stairs on Air Force One.

## *BEYOND THE MILITARY*

Challenge coins are now being used by many different organizations.

*Continued*

*Continued*

In the federal government, everyone from Secret Service agents to White House staff to the President's personal valets have their own coins. Probably the coolest coins are those for White House Military Aides—the people who carry the atomic football—whose coins are, naturally, in the shape of a football.

However, thanks in part to custom coin companies online, everyone's

getting in on the tradition. Today, it's not uncommon for police and fire departments to have coins, as do many civic organizations, such as the Lions Club and the Boy Scouts. Challenge coins have become a long-lasting, highly-collectible way to show your allegiance anytime, anyplace.☐

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*SCHOOL CHILDREN FIND 1,600 YEAR OLD GOLD COIN  
IN THE GALILEE*



Young scholars Ido Kadosh, Ofir Siegel, Dotan Miller and Harel Green from Kibbutz Yifat found treasure while they were on a school trip in the Galilee last February.

After the four ninth-graders turned the coin in to the proper authorities, coin enthusiasts in the region and around the world were more than a little excited to see such a rare find. It appears to be in excellent condition and is an example of the commerce that used to flow through the city of Nahal Zippori when this gold solidus was minted by Byzantine Emperor Theodosius II, around 420-423 CE.

According to Dr. Yair Amitzur, of the Israel Antiquities Authority, "The emperor Theodosius II abolished the post of the 'Nasi,' the head of the Sanhedrin Council, and decreed that the Jews' financial contributions to the Sanhedrin be transferred to the Imperial Treasury. This gold coin reflects the period of dramatic events when the Sanhedrin ceased to function in Galilee, and the center of Jewish life transferred from Galilee to Babylon."☐

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# JEWISH LEAGUE FOR WOMAN SUFFRAGE

By Linda Gordon Kuzmack, Courtesy of [www.jwa.org](http://www.jwa.org)

(Jewish Women's Archive)



While the sign carried by the second woman from the right evidently reads "The Jewish League for Women[s] Suffrage," their constitution calls the organization "Jewish League for Woman Suffrage" – which is inscribed on AINA's Challenge Coin.

The Jewish League for Woman Suffrage (JLWS) was the only Jewish women's organization in England – and the world – devoted exclusively to obtaining both national and Jewish suffrage for women. Founded on November 3, 1912 by a group of distinguished female communal leaders, the League proclaimed twin goals: "to demand the Parliamentary Franchise for women on the same line as it is, or may be, granted to men, and to unite Jewish Suffragists of all

shades of opinion for religious and educational activities ... [It will also] strive to further the improvement of the status of women in the [Jewish] Community and the State."

Linking feminist goals with Jewish loyalties, the JLWS combined secular suffragist rhetoric with Jewish terminology. League members equated their campaigns with Anglo-Jewry's efforts to obtain political emancipation, overcome continuing social discrimination and fight repression against Jews

*Continued*



elsewhere in the world. The world's first Jewish organization to link Judaism with suffrage, the League redefined the concept of Anglo-Jewish womanhood to include secular, religious and communal feminist goals. Indeed, the League's strong feminist commitment became quite clear as it joined secular national and international suffrage organizations.

The League's survival and its acceptance in class-conscious Britain were possible because its executive council featured a bastion of upper-middle-class Anglo-Jewish women from the Franklin extended family, Jewish community and women's organization leaders, and social reform activists, including male supporters such as author Israel Zangwill.

Founders Laura and Leonard Franklin's closest advisors included pioneer educator Henrietta "Netta" Franklin, who became president of the National Union of Women's Suffrage Societies from 1916 to 1917. She was joined on the League council by her sister Lily Montagu, founder of the West Central Jewish Girls Club and of England's first Liberal Jewish movement, who provided spiritual inspiration for the League's campaign. In 1913, she became a vice president of the League. Functioning as the League's spiritual advisor, she often led the JLWS in prayer before the organization's meetings and public assemblies. Montagu

went on to become the founder of Liberal Judaism in England and a lay minister in Liberal synagogues, although she was not formally inducted as a "minister" (rabbi) of a Liberal synagogue until 1944. Montagu, and the League itself, were ostensibly not radical, but they were clearly visible, marching and demonstrating for votes for women in England.

Several League members became "martyrs" for the cause when they were arrested, imprisoned and forced in English prisons for taking part in the violent demonstrations organized by the English suffragist movement.

The majority of the Anglo-Jewish community were appalled and terrified by these actions, fearing that Jewish suffragists heralded the breakdown of the home, the rise in anti-Semitism in England that seemed connected to passage of the 1906 Aliens Act, and an end to native Jewry's social acceptance in England. Anglo-Jewish men of all classes feared the specter of government by "irrational" and "emotional" women. Jewish working men feared that suffrage would give women more power to impose middle-class reformist controls upon their lives. This fear made it difficult to recruit working-class Jewish women into the suffrage campaign. The controversy filled the Jewish press for two years.

By the end of World War I, a handful of elite Anglo-Jewish

women had gradually broken down barriers of religion, class, and culture to achieve leadership positions in English suffragist organizations and to simultaneously create the Jewish League for Women's Suffrage. Winning votes for women gave Anglo-Jewish women their first taste of real political power in national, religious and communal life. Suffrage became a vital symbol of their social acceptance as Englishwomen as well as of their political, religious and communal emancipation.

The existence of the League was rooted in the upper-class social status, family connections and communal distinction of its leadership factors which gave these feminists the self-confidence that enabled them to face the intense antagonism generated by their

suffrage activities. Conversely, that same elite social status made League women acceptable to the Christian-dominated suffragist movement. Individual upper-middle-class Anglo-Jewish women such as Netta Franklin even achieved leadership positions in the National Union of Women's Suffrage Societies.

In contrast to the United States, therefore, England's class and religious distinctions facilitated the creation of a unique Jewish suffrage organization and Anglo-Jewish women's admittance to the English campaign for the ballot. As a result, members of the Jewish League for Woman Suffrage sought the franchise in a very different manner from their counterparts in the United States.<sup>10</sup>

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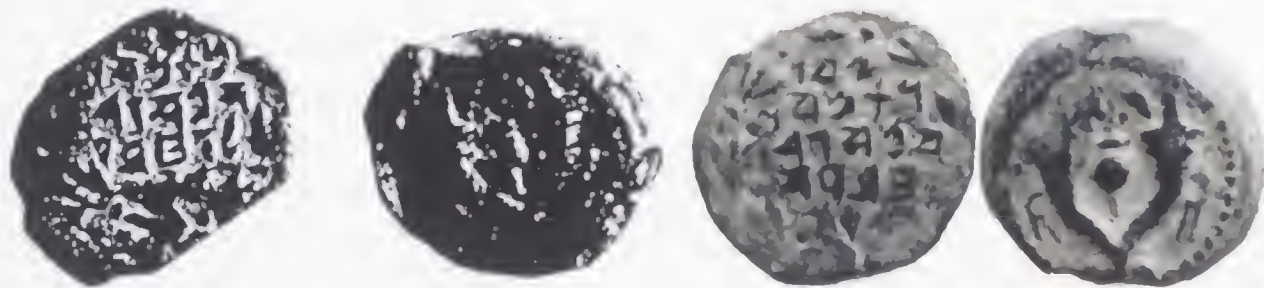
# MORTY LEVENTHAL'S AMAZING DISCOVERY

While the 1975 discovery of a bronze statue of the Roman Emperor Hadrian (117-138 CE) is considered one of the greatest archaeological discoveries in Israel, its finder Morty Leventhal received just 11 rather common ancient coins as his reward.

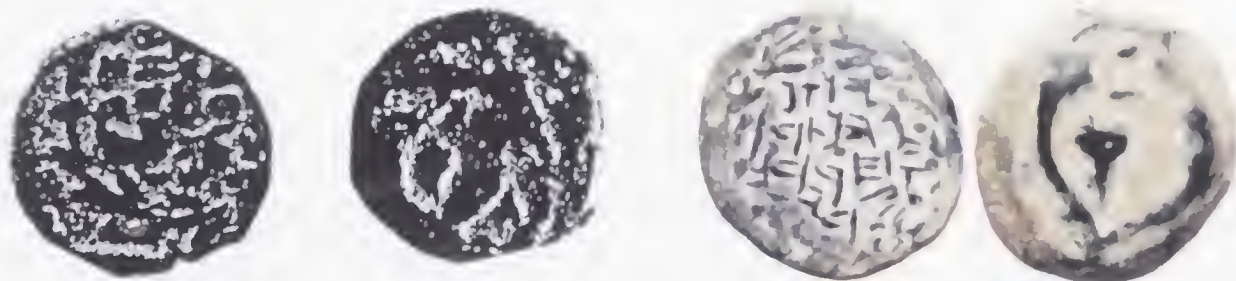
Black and white pictures of the coins that Morty received are shown here for the first time, along with color pictures of similar coins (from *The Handbook of Biblical Numismatics*, and other sources).



Alexander Jannaeus, 103-76 BCE



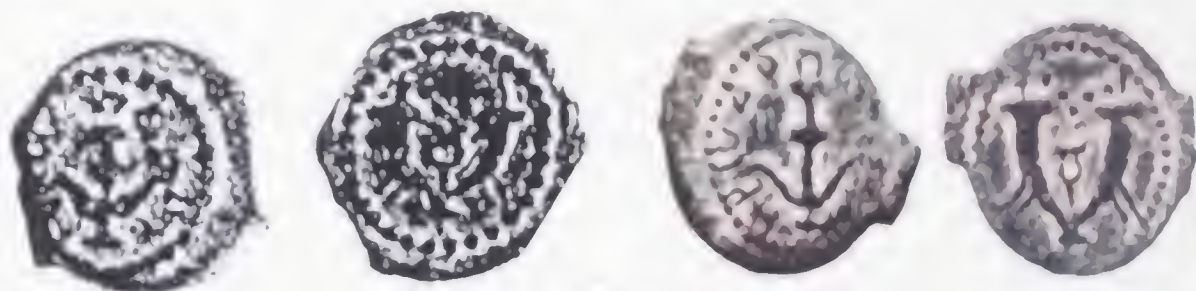
Alexander Jannaeus, 103-76 BCE



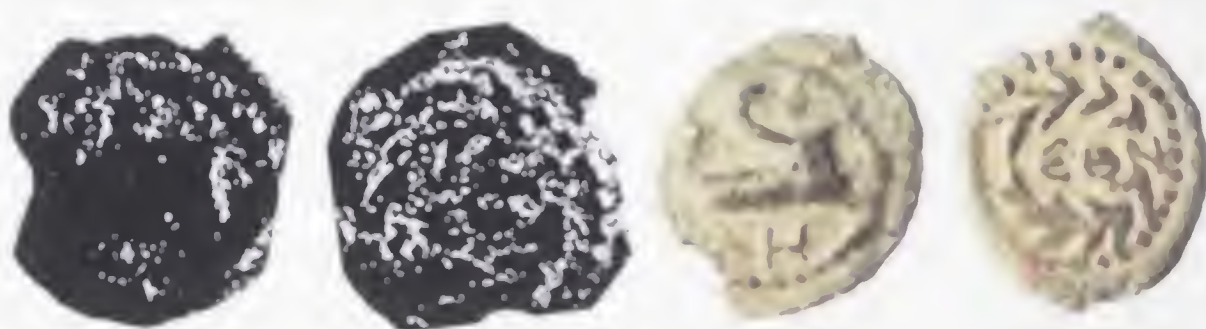
Jonathan Hyrcanus II, 67, 63-40 BCE

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Herod the Great, 37-4 BCE



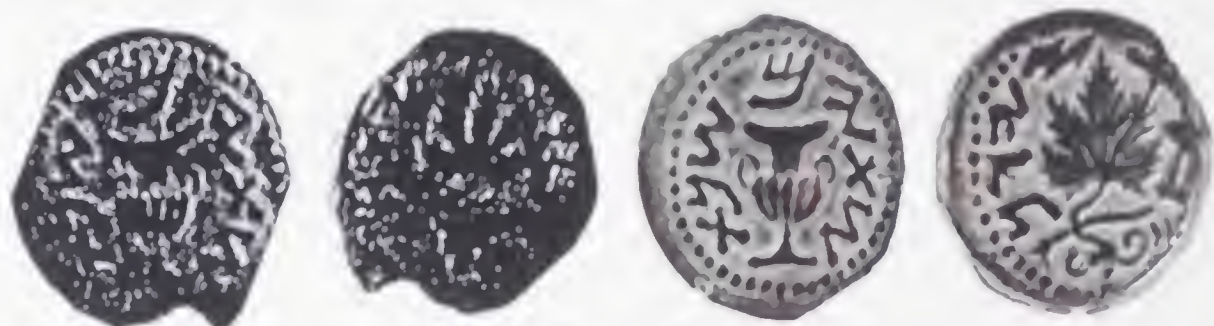
Herod Archelaus, 4 BCE-6 CE



Herod Agrippa I, 42-3 CE



Procurator Antonius Felix, 59 CE



First Revolt, 67/8 CE

*Continued*



First Revolt, 68/9 CE

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Second Revolt, 134/5 CE

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Hadrian, 117-138 CE

*Continued*



# ONE OF THE TOP 10 ARCHAEOLOGICAL DISCOVERIES IN ISRAEL

In an article "The Top 10 Archaeological Discoveries in Israel" by Nir Hasson, that appeared in [www.haaretz.com](http://www.haaretz.com), the statue of Hadrian unearthed by Morty Leventhal, was listed as the fourth most important discovery! The Dead Sea Scrolls were number one.



The statue is now in the Israel Museum

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Hasson writes:

*In 1975 a kibbutznik from Tirat Zvi was scanning Tel Shalem in the Beit She'an Valley with a metal detector and found the bronze head of Emperor Hadrian. The rest of the statue was discovered shortly afterwards and the whole was reconstructed at the Israel Museum. It is one of only three bronzes of Hadrian ever found and is definitely the best of the lot, says David Mevurach, museum curator. He suspects it was molded in Rome itself.*

*But its importance isn't just based on its rarity or beauty, but on Hadrian's significance to Jewish history. He was the one who crushed*

*the Bar Kochba Revolt — an outburst of insane independence followed by the biggest mass slaughter in Jewish history up to that point, greater than the killing after the Second Temple disaster, says Mevurach. Hadrian identified Judah's rebellious spirit and decided to put an end to it. He wiped out a thousand settlements and killed half a million people, and changed the name of the province from Judah to Syria-Palestine — which we are dealing with to this very day, he notes, adding, "There is a reason that Zionism chose Bar Kochba as anti-hero."*

Amazingly the writer doesn't even mention that Morty Leventhal discovered it!

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*Continued*

Here's how the statue of Hadrian was discovered, in Morty's own words:

On Friday July 15, 1975 while on a visit to my sister on Kibbutz Tirat Zvi, in Bet Shean, Israel, I decided to go out on the local fields to use my metal detector. This being July, most of the fields were already being planted. So I took my bicycle, put on a wide brimmed hat to protect me from the sun, took a canteen of water, my metal detector, U.S. Army shoes with high sides, a long sleeved shirt and my Boy Scout knife, and rode out about a mile from the Kibbutz to fields that weren't ploughed yet. The fields were along the Jordan River, south of the Kibbutz on an ancient road that led to Jerusalem.

By the time I biked out, the sun was very hot, the temperature was about 99 degrees and it was still in the morning, about 10 o'clock.

I found a likely spot not far from a "Tell" and started to mark an imaginary path and began walking about 50 feet, turned and went back. No ringing on the earphones, no movement on the dial. So I went back and forth a few more times, nothing. It was very hot now and dry. I took small sips of water which I needed. Then without thinking, I saw a patch of field, about ten feet to the left. I turned and walked over to it, still waving the metal detector, when I suddenly

heard the beep beep and knew I had hit metal.

I now stopped and put down the metal detector and took out my Boy Scout knife and gingerly proceeded to clear the earth from around the metal object. Not knowing what the metal was and knowing that there were a lot of unexploded shells and mines around the field and all along the Jordan River Border, I continued to clear the earth away from the object.

I finally cleared enough away to see what looked like a round ball with wavy lines. Then throwing caution to the winds, I put my hands under the round ball and turned it over; and as I looked at it, staring up at me was a face. What I thought was a round ball was the top of the head. What I was now looking at had two eyes, a nose and a mouth, that had a smirk on it.

It was a full head of a statue, but it wasn't clean. I used my tee shirt to wipe off the encrusted earth. Carefully wrapping the tee shirt around the head and using my pants belt to tie it to the back of the bike; I slowly made my way back to the Kibbutz by foot.

When I finally got back, it was about 1 o'clock, most people were eating lunch. I placed the head in my sister's garden and hosed it down. While it was drying, I proceeded to the dining room. My brother-in-law saw me and said I

*Continued*

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was red as a beet and suggested I drink a lot of water. Since I was out of water at the "Tel" I was more concerned with getting the head back to the Kibbutz and never realized how thirsty I was. I drank what seemed like a gallon of water in the next hour.

This being Friday and Tirat Zvi is a religious Kibbutz, all work stops on midday for preparation of the Sabbath.

I called my friend in the next house to my sister and showed him the head. He became excited when he saw it and said he wanted me to exhibit it in the dining room where there is a glass enclosed cabinet for viewing. I agreed.

He ran and brought a baby carriage and we placed the head carefully into the carriage with the face up, and we made our way to the dining room.

As we passed the many houses on our way, members of the Kibbutz saw us and came over. When they saw what was in the carriage, they became excited and called others out to look.

As we made our way down to the dining room, we had an excited group of ten or more following us into the viewing area.

We placed it in the glass enclosed cabinet, went back to our respective homes, washed and excitedly prepared for the Sabbath.

After services, everyone went to the dining hall and passed the glass enclosed cabinet with the head.

In one minute the door was blocked by about 50 members and no one could get into the hall. One by one they told me it looked like Hadrian, Emperor of Rome. His face appears on coins, and also many of the Kibbutzniks are history buffs.

On Sunday morning, we went out again and this time I wasn't alone. There were two tractors and a wagon with shovels and picks.

When we arrived at the site, they wouldn't allow me to dig. I showed them my hole and watched as they continued digging down about 4 feet, where we found the bronze breast part of the statue, showing soldiers fighting one another.

The Kibbutz informed the Department of Antiquities in Jerusalem. They quickly sent a telegram "stop and desist all digging immediately."

It was too late; we had already made the nicest archeological find in years.

Two days later, the archeologists came and took everything back to the Jerusalem Museum.

*Continued*



Morty holding the head of Hadrian's statue, soon after his amazing discovery.

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When the Committee for the anniversary of his discovery at Recognition of Morton Leventhal's Kibbutz Tirat Zvi in Bet Shean, Exploits commemorated the 10th Morty wrote the following poem:

Hadrian Dear Hadrian,  
Mighty ruler of all the Roman empire,  
There you sit on your pedestal  
in all your majestic splendor,  
ten years after your rebirth from  
a field on Tirat Zvi,  
Looking down on your former subjects:  
You hated us, and murdered us,  
But now we are gathered as a nation  
once more.  
With respect and dignity do we walk  
among the nations of the world.  
We walk with upraised head  
as we pass before you,  
So that you may see our rebirth after  
2,000 years, and this time you weep.  
Yea, as we sit by the wall, we recall with  
sorrow your brutality to our rabbinical  
sages, Rabbi Akiva and Rabbi Ben Tarfon,  
Their skin torn from their tortured bodies.  
Your destruction of Jerusalem and rebuilding  
it into an Aelia-n city;  
This we remember.  
What happened to this great Roman empire  
and great emperor?  
Today, you are all dust, you and your  
nation, but now we are re-kindled, and  
we stare at you, not in hatred, not in  
fear, but in knowledge that your terror  
gave us 2,000 years of wanderings  
And if you see a smile on our faces it is because  
we are home; and you are not.

*Morton Leventhal*

Editor's note: This article is dedicated to the late Morty Leventhal – a member of AINA and a friend.☐

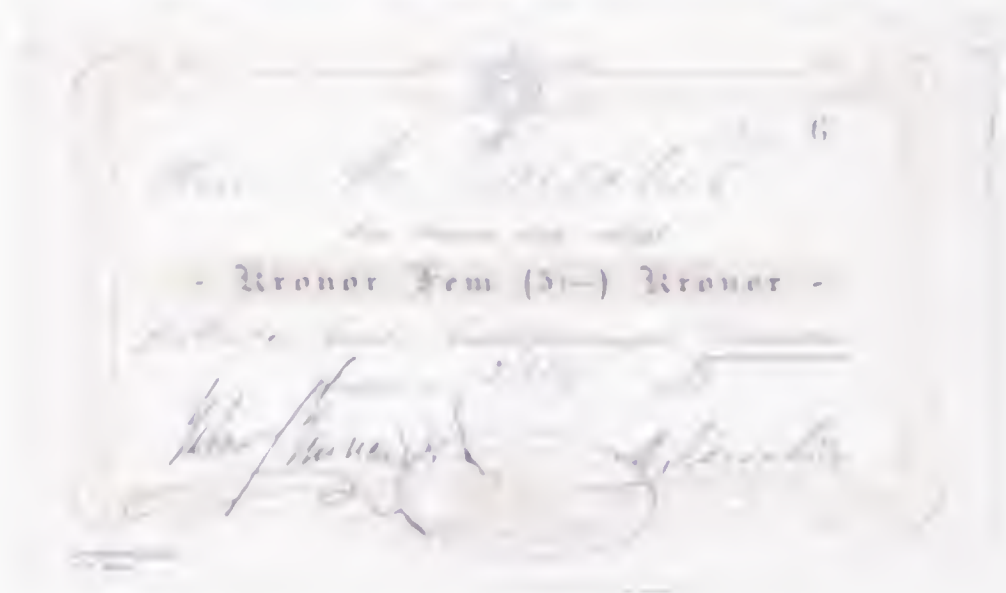


# ZIONIST SHEKELS

by Simcha Kuritzky

Back in 1897, the First Zionist Congress voted to open membership to any adult who paid the one shekel tax. This required some receipt to show the tax had been paid, creating

Judate collectibles that are scarce but inexpensive. The value of the shekel varied over time by country based on the standard of living.



Early Zionist shekels tended to use elaborate designs. The 1907 Federation of American Zionists

(FAZ) 25 cent shekel has a year two First Revolt shekel at bottom and yellow Magney David in the

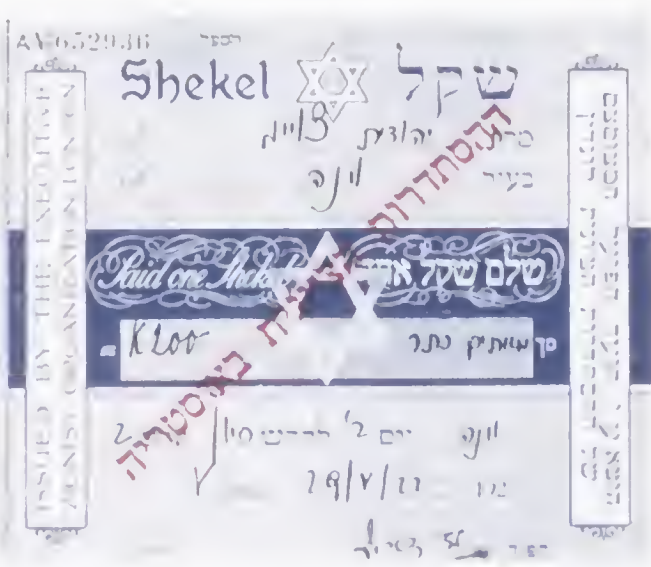
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background, while the Swedish 5 kronor shekel of 1913 just has a *Magen David* and scrollwork. The FAZ shekel was issued to Daniel Bisky of New York on 2 Tevet 5668 (Dec. 7, 1907) and includes the basic rules of the Zionist shekel: "This receipt qualifies the holder, if 18 years of age, to one vote for a delegate, and if 24 years of age and a shekel payer of two years standing, to be nominated as a delegate to the Congress. Two hundred shekel payers elect one delegate. The Federation of American Zionists is empowered to challenge the vote

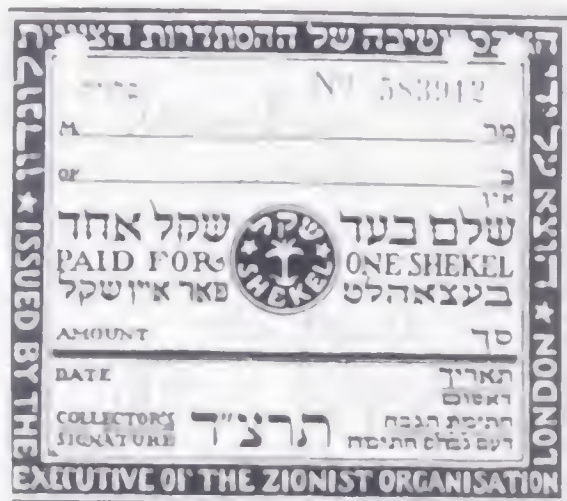
of any shekel holder." At the top is the declaration "Zionism has as its object the creation in Palestine of a legally secured home for the Jewish people." At top right is the famous line in Hebrew "If I forget you Jerusalem, may my right hand forget me" (Psalm 137:5) and top left has in Hebrew "All taxes will use the holy shekel" (Lev. 27:25). The Swedish shekel was issued to Mr. Tarschis on April 24, 1913 who "paid this day 5 kronor for a share in the Zionist cooperative association."



Both the German *Tzairi Tziyon* (Zionist Youth) shekel of 25 marks and Austrian shekel of 200 kronen were issued during times of inflation. The German is dated both year 24 of the political Zionist movement and Hebrew year 5681 (1921 CE), and is decorated with shields of the twelve tribes. Interestingly, the German piece is in Hebrew and Yiddish (not German) and calls for the creation of a Jewish



socialist state in the Land of Israel. The Austrian shekel was printed in London in English and Hebrew, with a red overprint for the Austrian organization. It was issued to Judith Zweig in Vienna on 2 Sivan 5682 (May 29, 1922). The back gives the Basle program in Hebrew, Yiddish, and English, worded very similarly to the FAZ shekel.



In the mid-1920s, the ZO put a shekel fantasy coin with a palm tree on a floral pattern as its central device. This unissued green ink shekel was overprinted for use in Latvia but never issued. By 1934, the ZO shekels were black on white with no scrollwork or floral pattern.

The "Belgium" overprint is also black, and this shekel was bought by Aaron Weiss of Brussels for ten francs in 1934. The shekels sold in Eretz Israel were printed on blue paper and dropped all English and Yiddish inscription, even inside the palm shekel fantasy coin.



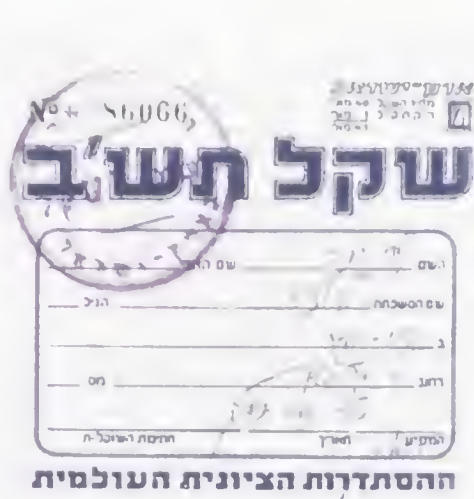
By 1938, a new floral pattern was added by the newly named Zionist World Organization. This Slovak shekel includes English and Yiddish, and was issued to Frau Rossi

Louringer of Nitra for 10 kronen on March 4, 1938, the last year of Czechoslovakia's freedom between the wars. Shortly after Jabotinsky left the ZO to form the (Revisionist)



New Zionist Organization, the ZO shekels added text from a 1933 resolution stating “Membership of the Zionist Organization presupposes subordination to its laws and to the resolutions of its governing bodies

in all Zionist questions the duty of discipline in regard to the Zionist Organization must take precedence over the duty of discipline in regard to any other organization.”



Starting in 1939, a real — though stylized — shekel of the second year of the War Against Rome (67 CE) dominates the design, as it would continue to do for about a decade.

The Eretz Israel shekel cost 40 mils plus a 1 mil stamp tax. The 1942 shekel has a busier background and the shekel coin is now in the background like a watermark.



ה ש ק ל

כל ההסתדרות הציונית נמצא כל יהודי המבד  
בשכונת בור - חצית שואת לרכיט מקלס  
בסוף קרי מספס נלוי לקס ישראל בארץ ישראל  
וסוקל בכל שנה את השקל (השנים 1937-1938)

זכות ההצטרף לקונגרס ניתנת לכל שקל אשר  
מלאי לו 10 סנט וסוקל בכל אחת מהשנים של  
הקופת הקונגרס הנדבונה (השנים 1938-1939)

החברות להסתדרות הציונית מתבנות בדקה לחקד  
ההסתדרות ולהחלפת מוסדותיה הפנתלים. חבת  
המסמכת להסתדרות הציונית בכל השאלות  
הציוניות קורמת לחובת המסמכת לכל הסתדרות  
אחרת (השנים 1939-1940)

The 1947 shekel receipt marked the golden anniversary of the first Zionist Congress with a special inscription "Shekel of the Jubilee". Back in 1940, the ZO added a new quote from the 1939 Congress

which states "The right to vote for Congress is granted to any voter who has attained 18 years of age who pays the shekel in each of the years of the Congress fund"



I have two 1948 shekels, both unissued but overprinted with a seal by the National Council of the Land of Israel. It retains the Jubilee Shekel inscription but with a different design. A much larger receipt was issued for 1950, with a

year 3 First Revolt shekel juxtaposed with a medallie *menorah* logo of the first Zionist Congress in the State of Israel. This receipt was issued on July 17, 1950 to Yehiel Weinstein, 8 Rikhov HaShofim (the Judges St.) of Tel Aviv.



The 1953 receipt is decorated by the Titus menorah from Israel's coat of arms and the rampant lion inside a Magen David logo of the first Zionist Congress. This receipt was issued to Bila Livovitch of Kerem Maharal (south of Haifa). The back now includes a new quote from the 1951 Congress "The Zionist role is strengthening the State of Israel, ingathering of the exiles into the Land of Israel, and securing the unity of the Jewish people." The 1960 receipt honored Herzl's hundredth

birthday, though I only have a receipt that was partially destroyed because the black overprint is shifted to the right.

These decorative pieces of history can be found in on-line auctions. I don't know of any catalog or formal documentation, though. There are also other types of documentation available for collecting, including postal covers and posters asking for citizens to purchase their shekel, and pamphlets or sheets of instructions to the shekel sellers.☞

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## 2018 SHEKEL PRIZE MEDAL PRESENTED TO YIGAL ARKIN, FOR HIS BOOK "MONEY TIME, 70 YEARS OF CURRENCY IN ISRAEL"



Haim Gitler, Chief Curator of archaeology and Curator of Numismatics at The Israel Museum, made the presentation in behalf of

AINA to Yigal Arkin on the grounds of the Israel Museum – with the impressive Shrine of the Book in the background.☞



# ANCIENT JUDAEAN AND RELATED COINS FROM THE MEL WACKS COLLECTION TO BE SOLD BY GOLDBERG AUCTIONEERS AT THE UPCOMING NEW YORK INTERNATIONAL NUMISMATIC CONVENTION, JANUARY 14-16

Like the ad slogan, "You never actually own a Patek Philippe. You merely look after it for the next generation," Mel Wacks has indicated that he has gained great satisfaction in owning 2,000 year-old Judaeen and related coins for over 50 years – and now it is time to pass them along to the next generation. Mel goes on to say that "There is nothing quite as thrilling as holding a coin in your hand that could have been used by the fighters for Judaeen independence in the Maccabean uprising, or during the First or Second Judaeen Revolts. Even the Roman coins inscribed 'Judaea' or a variant thereof are proof that this

was the ancient Jewish homeland."

The following coins are among those that will be featured by Goldberg Auctioneers at the Upcoming New York International Numismatic Convention, January 14-16. The historical backgrounds have been taken largely from Mel Wacks' *Handbook of Biblical Numismatics*, which is available free at [www.amuseum.org/book](http://www.amuseum.org/book). All of the coins in the Mel Wacks Collection and other lots can eventually be viewed and bid on at [www.goldbergcoins.com](http://www.goldbergcoins.com). AINA members can get the printed catalog free by calling 800-978-2646 or emailing [ira@goldbergcoins.com](mailto:ira@goldbergcoins.com).

First Judaeen Revolt, Shekel (Silver), "Year 3," 68/69 C.E.



*Continued*

When the Jewish Revolt broke out in 66 CE, the revolutionaries quickly captured the holy city of Jerusalem, thus assuring them access to the great Temple for religious purposes and to its vast treasury as well. From the silver therein - presumably consisting of Tyrian coins paid in taxes over the years - they struck the most famous of all Jewish coins - in shekel and half shekel denominations. These

handsome coins are the first truly Jewish silver coins. They feature a chalice on one side with the year of the revolt above, surrounded by the ancient Hebrew inscription "Shekel of Israel." Three budding pomegranates are featured on the reverse, with the inscription "Jerusalem the Holy."

Purchased from Hans Schulman Auction, 5/5/63.

**First Judaeen Revolt, Half Shekel (Silver), "Year 3," 68/69 C.E.**



The Temple Tax was required of Jewish males over age 20, and the money was used for the upkeep and maintenance of the temple. In Exodus 30:13–16, God told Moses to collect this tax at the time of the census taken in the wilderness. In 2 Kings 12:5–17 and Nehemiah 10:32–33, it seems the Temple Tax was paid annually, not just during a census. This half-shekel tax

wasn't a large sum of money, but roughly equivalent to two days' wages. Before the First Revolt, the Temple Tax could only be paid using Shekels or Half Shekels of Tyre. During the First Revolt, Judaeen coins were used to pay the Temple Tax for the first time.



**Judaea Capta, Vespasian, Aureus (Gold), after 70/71 C.E.**



Soon after the Temple at Jerusalem was razed by the victorious troops led by Titus in 70 C.E., his father - Emperor Vespasian - launched an extensive issue of coins commemorating the hard fought Roman victory over the tiny Jewish nation. The design elements of this gold aureus are a Roman trophy and a seated figure of a female (allegorical representative of Judaea) in an attitude of mourning.

The depiction on this coin may reflect the prophesy of Isarah (c. 700 BCE) "For Jerusalem is ruined, and Judah is fallen... Thy men shall fall by the sword and thy mighty in the war. And her gates shall lament and mourn, and she being desolate shall sit upon the ground" (Isaiah 3:8, 25-26).

Purchased from Jacques Schulman, date unknown.





**Fisci Judaici, Nerva, Sestertius (Bronze), 96 C.E.**

In 70 CE, after the fall of Jerusalem, many thousands of Jews were taken to Rome as slaves and others were exiled from Judaea. Rome took over the collection of the annual Jewish head tax, which had been a half shekel (equivalent to two Roman denarii). The Romans collected this tax with much zeal ... so much so that it caused embarrassment to Jews and non-Jews alike.

Following the reign of Domitian, came the short but liberalizing rule of Nerva (96-98 CE). One of the first reforms he instituted concerned the department (Fiscus Judaicus) responsible for the collection of the Jewish head tax. In her paper “The Interpretation and Wider Context of Nerva’s Fiscus Judaicus Sestertius,” Marius Heemstra came to the conclusion that “Nerva’s coin ... is

very plausibly evidence that the new emperor no longer permitted people to be accused of living a Jewish life. This specific accusation became a ‘wrongful accusation’ (*calumnia*). Towards the end of [his predecessor] Domitian’s reign, high-ranking Romans accused of ‘living a Jewish life’ could have their property confiscated and they could even end up being executed.

A large bronze sestertius was issued to commemorate this reform. This scarce coin features a palm tree, that had become symbolic of the Jewish people on the Judaea Capta coins, and the Latin inscriptions “FISCI IVDAICI CALVMNIA SVBLATA” (the calumny of the Jewish tax is removed) and “S C” (by consent of the Senate).

Purchased from Tom Donner, 8/66.

**Adventui Judaea, Hadrian, Sestertius (Bronze), c. 134-8 C.E.**



The Roman Emperor Hadrian (117-138 CE) visited many of the Roman provinces, including Judaea

in 130 CE. Immediately, the rumor spread among the Jewish inhabitants that the Emperor, one of the great

ancient builders, intended to rebuild the Jewish Temple in Jerusalem. He did intend to build a temple on this holy site ... however it was to be a pagan Roman temple dedicated to the god Jupiter (Zeus). Leo Kadman writes: "The Jews watched the stones of the Sanctuary being used to erect temples for heathen gods. No choice was left to them but to interrupt the building of the Roman colony by force of arms before it was completed" (The Coins of Aelia Capitolina).

At the age of 60, Hadrian returned to Rome from his travels, and began to strike coins to commemorate his visits to the empire's provinces--

Egypt, Macedonia, Spain, etc.--and the Judaean visit was no exception. His ADVENTIVE AVG IVDAEA bronze sestertius, issued sometime between 134 and 138 C.E., shows the Emperor receiving a Jewish woman and two children who carry palm branches; in the background, a bull appears next to a sacrificial altar (#95). The altar was a reference to the god Jupiter Capitolinus, to whom Hadrian had dedicated his new pagan temple. Hadrian renamed Jerusalem as Aelia (his family name) Capitolina.

Purchased from Christian Blom, 3/73

**Second Judaean Revolt, Abu Jara, Sestertius (Bronze),  
"Year 1," 132/3 C.E.**



The rarest of all Bar Kochba denominations is the large (28-35mm.) bronze, overstruck (and usually weak, with parts of the design or inscription indistinct) on a Roman

sestertius. Known by the Arabic nickname "Abu Jara," meaning "father of the jar." The large size allowed the engravers to inscribe the full name of "Shim'on Prince (Nasi)



*Continued*

of Israel” within a wreath. The reverse features an amphora, which Romanoff concludes “was the vessel

of oil which nourished the flames of the Temple Menorah.”

Purchased from Hesperia, 10/67.

**Second Judaeen Revolt, Sela (Tetradrachm) (Silver),  
“Year 3,” 134/5 C.E.**



The overstruck silver tetradrachms (called “sela” in the Mishnah) are among the most religiously significant coins issued by the ancient Jews, since the Holy of Holies of the Jerusalem Temple is depicted, along with the Ark - that had held the two tablets of the Ten Commandments in Solomon’s time. Beginning in the second year and continuing into the final year, a star appeared above the Temple on many coins, likely alluding to Bar Kochba’s nickname “Son of the Star.” During the third year of the revolt, “For the Freedom of Jerusalem” was inscribed around the Temple.

Agricultural symbols associated with the harvest festival of Succoth - lulav and etrog - appear on the

reverse. A letter discovered from Shimon Bar Kochba indicates the importance of lulavs and etrogs: *“Shimon to Yehudah, son of Menasheh, at Qiryat Arabayyah- I have delivered to you two donkeys (in order) that you dispatch along with them two men to Yehonathan, son of Ba’yan, and to Mesabalah (in order) that they pack up and deliver to the camp, to you, palm branches and citrons. And you are to send additional persons from your place and let them bring you myrtle branches and willows. And prepare them, and deliver them to the camp, because the population is large. Fare well!”*

Purchased from Bank Leu Auction, 12/7/66.☛



## CZECH MEDALIST OTAKAR DUŠEK WINS THE BEN AND SYLVIA ODESSER AWARD

The winner of the Ben and Sylvia Odesser Award was announced by TAMS (Token and Medal Society) and AINA at the TAMS General Meeting at the ANA Convention. The Award honoring the writer of the best article in *The Shekel* for 2018 was Czech Medalist Otakar Dušek, for his article "Todesmarsch Medal Vividly Remembers Women's Death March in Czechoslovakia, April 13-May 6, 1945."



Mel Wacks accepted the award in behalf of Otakar Dušek, and read the following acceptance speech prepared by Otakar:

Good afternoon, ladies and gentlemen.

It's a great honour for me to receive The Ben and Sylvia Odesser Award.

During my several years' work on the Todesmarsch medal project, which was about the death march of female prisoners from the Helmbrechts concentration camp at the end of the Second World War, I was often asked a question -- whether it made sense to return to the injustice which had happened more than seven decades ago. The question first took me by surprise, but later I tried to put myself in the inquirer's place -- a European living in the 21st century, surrounded and pampered by the abundance of Western civilization, who gradually has stopped realizing the more or less latent danger threatening his or her very existence.

I am now speaking about, for example, the recent acts of terrorism perpetrated by the Islamic State of Iraq and Syria in the name of Islam. I am speaking about states with totalitarian regimes harshly persecuting anyone who dares, even for a short moment, to deviate from the official ideology. I am generally speaking about

*Continued*

*Continued*

ethnic, cultural, religious, and ideological intolerance. I am also speaking about arrogance and callousness in the name of financial profits, which often focuses on consumption in today's society.

I live in a country which experienced dark times under the Nazi rule and subsequently also under the Communist regime. The freedom and democracy we can live in now were paid for by many sacrifices. And we should always keep that in mind. Freedom cannot be taken for granted and George Santayana's quotation that those who cannot remember the past are condemned to repeat it still holds true.

For the past five years, I was surrounded, through archival documents, by fear, suffering, and death of helpless women and girls, victims of the Nazi regime, every day. I could identify with any of them on a daily basis. My emotions were made even stronger by the fact that most of the poor female prisoners were the same age as my students today. I could not understand the brutality of those who could harm utterly helpless and innocent women – whose only sin was their ethnic origin or race.

Every day, I could see the malignancy of the Nazi ideology;

the ideology that could turn common people – farmers, shop assistants, or doctors – into murdering monsters acting without remorse in the name of racial supremacy. I was shocked how matter-of-factly German people, so cultured and educated, were willing to accept the concept of inferior human races whose members actually were not humans. The behavior of guards in concentration camps was just a logical outcome of the ideological propaganda.

I disagree with many people who claim something like that can never be repeated. I am sure it is necessary to pass the message about the crimes and injustice committed in the past to all, and especially to the young generation. Because only young people can guarantee that something like that will not happen again. So, if asked whether returning to the injustice dating more than seven decades back makes sense, my answer is a clear yes. Dealing with injustice always makes sense, no matter upon whom, where, and when it was inflicted. The Ben and Sylvia Odesser Award, which I appreciate very much and which I am grateful for, confirms that I am right.

Thank you for your attention.

Otakar Dušek

SNEAK PREVIEW: OLYMPIC SWIMMER  
DARA TORRES WILL BE THE 2020  
JEWISH-AMERICAN HALL OF FAME HONOREE



This is a preliminary sketch by Eugene Daub for the Dara Torres medal. To receive ordering information, contact the Jewish-American Hall of Fame at [directorjahf@yahoo.com](mailto:directorjahf@yahoo.com) or 818-225-1348.

Dara Torres is arguably the fastest female swimmer in America. She entered her first international swimming competition at age 14 and competed in her first Olympic Games a few years later in 1984.

At the Beijing Olympic Games in 2008, Dara became the oldest swimmer to compete in the Olympic Games. When she took three silver medals home—including the infamous heartbreaking 50-meter freestyle race where she missed the Gold by 1/100th of a second—America loved her all the more for

her astonishing achievement and her good-natured acceptance of the results.

In total, Dara has competed in five Olympic Games and has won 12 medals in her entire Olympic career (Jewish American swimmer Mark Spitz has won only 11 Olympic medals). In her first Olympic games in 1984, she won a gold medal for the 100-meter relay. She went on to compete in the 1988, 1992, 2000, and 2008 Olympics, winning five medals in 2000, more than anyone else

*Continued*



*Continued*

on her team. In 2008, the oldest-ever Olympic swimmer at age 41 (and having given birth only a year earlier), she won two silver medals for 100-meter medley relay and 50-meter freestyle, breaking the American freestyle record she had set at age fifteen. Over the course of her career, she won four gold, four silver, and four bronze medals at the Olympics and broke the American record speeds for 50 meter freestyle ten times, more than any American swimmer in any event. In the Wikipedia List of Multiple Olympic Medalists, Dara is in 15th place worldwide (including both men and women), in 4th place among Americans, in 2nd place among American women, and in 1st place among all Jewish Americans.



Aside from her amazing accomplishments in the pool, Dara has talents on dry land as well. A composed commentator, guest host and strong interviewee, she has appeared on Fox News, ESPN, CNN, Piers Morgan Tonight, Today Show, Good Morning America, Kelly and Regis, and many others.

Additionally, Dara was the first female athlete ever to be featured in the Sports Illustrated Swimsuit Issue, and in 2009, won the ESPY award for "Best Comeback." To add to Dara's accolades, she was also named one of the "Top Female Athletes of the Decade" by Sports Illustrated Magazine.

Now a top-selling author, her memoir, "Age is Just a Number: Achieve Your Dreams at Any Stage in Your Life," published in April, 2009 and was listed as one of the top 25 best-selling business books by June. Her second book, "Gold Medal Fitness: A Revolutionary 5-Week Program" hit stands in May, 2010 and is now a New York Times Best-Seller.

Dara Torres was recently inducted into the United States Olympic and Paralympic Hall of Fame, class of 2019.▢

Bibliography: wikipedia,  
[www.daratorres.com](http://www.daratorres.com)

# BLESSED COIN FROM ST. LOUIS FETCHES NEARLY \$7,000 AT AUCTION

By Bill Motchan

This article was originally published in the St. Louis Jewish Light newspaper and is reprinted with permission. Visit the Jewish Light online at [www.stljewishlight.com](http://www.stljewishlight.com)



In May of 1930, the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (also known as the Previous Rebbe), of righteous memory, spent ten days in St. Louis, Missouri, as part of an eight-month visit to the United States. Behind him, in this composite picture, is the old B'nai Amoona synagogue (left) and Union Station, where a reception was held (right).

If you could put a value on a blessing, what might it be worth?

For a unique, nearly 90-year-old blessing, the going rate is \$6,750. That's the amount a bidder paid last week in Tel Aviv for a well-traveled Lincoln penny, the subject of frenzied bidding at the Israeli Genazym Auction House rare

artifacts auction July 16, 2019.

The penny in question gained relevance — and was bestowed as an instrument of blessing — in St. Louis one spring day in 1930 during a historic visit by Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe and leader of Chabad.

*Continued*



Similar coin to the one recently sold at auction.

The Rebbe arrived in the United States for the first time after being released in 1927 from imprisonment and a death sentence for supporting Jewish religious life in the Soviet Union, said Rabbi Yosef Landa, regional director of Chabad of Greater St. Louis.

"The Rebbe was revered and celebrated as a great hero of the Jewish people," said Landa, who was named after Schneersohn. "By all news accounts, several thousand people came out to greet him in St. Louis. He was also the last major leader of Soviet Jewry.

"These were very dark times for Soviet Jews. People were being arrested and executed. It happened on a daily basis. Or they would be banished to Siberia. The Rebbe himself was arrested several times. He defied the Soviets. He declared 'No power

can tell us that we can't practice our religion.'

"During those horrible times in the Soviet Union, a parent could be taken away for giving their child a bris, and the mohel could be shot. The Rebbe and his followers disregarded the risks. They had the spirit of self-sacrifice."

Since Landa arrived in St. Louis in the early 1980s, he has assembled a great deal of information and materials related to Schneersohn's 1930 visit and is working on a book about the sixth Chabad Rebbe. His research has uncovered many details of Schneersohn's visit.

It was part of a national tour of U.S. cities with a large Jewish presence. In St. Louis, the Jewish community enthusiastically welcomed the Rebbe. At his first address, held at the cavernous B'nai Amoona Synagogue at



Academy and Vernon avenues in St. Louis, Schneersohn's presence more than filled the 2,000 seats. In previous years, leaders from Israel—including Zionist Chaim Weizmann and Rabbi Abraham Isaac Kook also visited St. Louis. They were important Jewish figures but drew only spotty audiences. The Rebbe wrote to his wife twice daily, and one letter remarked upon the standing-room-only crowd.

The Rebbe's 1930 visit coincided with two other noteworthy events. The Great Depression was in full force, and the Jewish community was trying to raise funds for a new mikvah. That campaign wasn't succeeding, so community leaders tapped into the Rebbe's popularity with a creative fundraising idea. Anyone who contributed to the mikvah would receive a special penny, which would bear the Rebbe's blessing. Schneersohn agreed and offered a meaningful,

poignant blessing in Yiddish:

*"I give you this coin in the hope that in the merit of my holy ancestors, whoever will receive this coin will be protected from pain, and will be blessed with offspring, life and prosperity."*

The penny thus became a segula, a physical manifestation of a blessing. Donors to the mikvah received the penny along with a card with the blessing printed on it. It's important to remember, Landa said, that only G-d is the source of blessings. However, a physical object of a righteous person can be the instrument of that blessing. The Rebbe certainly fit that profile, so the pennies took on importance more because they were associated with a historic visit by an important figure in Judaism. If the owner of the penny thought it would help deliver the blessings of health and prosperity, that was his or her business.



I GIVE YOU THIS COIN IN HOPE  
THAT IN THE MERITS  
OF MY HOLY FATHERS  
WHO EVER THAT WILL POSSESS  
THIS COIN WILL BE IN  
PEACE AND BLESSED  
WITH MUCH PROSPERITY

In rare instances, a Schneerson penny will pop up. It's entirely possible that a member of the Jewish community in St. Louis may have one in a box on a shelf, gifted from a relative who saw the Rebbe that May day in 1930. The accompanying card helps verify authenticity, but the coin itself is in no other way remarkable.

Why then did one of the Rebbe's penny's sell last week for the equivalent price of a new Rolex? Because it's the only known one that exists. The penny itself, a 1930-D, carries little value, according to Casimir Koziatek, a coin grading specialist at Scotsman Coin & Jewelry in Creve Coeur.

"The current value of a 1930-D penny is 7 cents," Koziatek said. "I have a huge bag of pennies to sort, and I guarantee there are probably 40 1930-Ds in there. From a numismatic perspective, the 1930-D isn't worth much. Most coins that have a substantial resale value are rare, because few were minted or few remain in circulation. This is an unusual one because its value derives from an event and person, that being Rabbi Schneersohn and his visit." [Editor: Since this 1930-D cent was given out in 1930, it must have been virtually uncirculated—and an uncirculated example is worth up to \$20 today, not 7 cents.]

How the Genazym auction house acquired the Schneersohn penny is another tale. It came to them bearing unimpeachable authenticity, according to Chaim Stefansky, a Genazym partner.

"I got it from a rabbi who received it from Rabbi Abraham Halperin (a member of the clergy at B'nai Amoona from 1917 through 1962)," Stefansky said. "It comes with the validation of a Lubavitcher Rebbe, so I don't think it can be any more credible than this. The provenance and authenticity are above reproach."

If Schneersohn's visit to St. Louis was a big deal, history is repeating itself with one of his more curious legacies: the Rebbe's Penny. On the day before the auction, Stefansky said, Genazym was flooded with requests for bidding credentials.

"It's extremely desirable," he said then. "People are registering from all parts of the world, including Australia. It's amazing. Now, these are people who can afford it, because we're talking about a penny here. These are mostly individuals, but I heard there was one group who gathered together for a pool and their plan, if they are the winning bid, is to circulate the penny to each member of the group for one month a year."☞

## 2019 DOVE OF PEACE SILVER ROUNDS FROM THE HOLY LAND MINT

On the 301st day of the great Flood, Noah sent a dove for the 2nd time from the ark. This time, the dove stayed away all day, “the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off,

and Noah knew that the waters were abated from off the earth” (Genesis 8:11). Since then, a white dove with an olive twig in its beak is considered a symbol of peace.



The Dove of Peace 1 oz. pure silver “Rounds” have been issued by the Holy Land Mint (aka the Israel Coins and Medals Corp.) every year since 2014. The obverse design features a dove in flight over the Walls of the Old City of Jerusalem, represented by an outline of the Walls and typical buildings of the Old City. Above are the

words “Dove of Peace”. The reverse bears the logo of the Holy Land Mint by which Israel Coins and Medals Corp. is recognized internationally, the silver fineness and weight. It was designed by Meir Eshel.

They can be purchased in the United States for about \$25 each from [www.apmex.com](http://www.apmex.com).



The obverse is identical to previous years, except that an olive branch (in the beak of the dove) and stars have been added. The mint mark below the 2018 date indicates that these

were made by the Republic Metals Corporation in Florida. Republic filed for Chapter 11 bankruptcy in federal court in New York on November 2, 2018.

*Continued*





Design from 2014-2017. These have no mint marks indicated.

Here is a picture of the earliest appearance of Noah's dove on a coin:☞



193-211 CE. Apameia, Phrygia, Roman Empire, Septimius Severus, 8 assaria. Bronze, 35 mm.

Bibliography: [www.israelmint.com](http://www.israelmint.com), [www.chabad.org](http://www.chabad.org)

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## GRATZ COLLEGE MEDAL



Original art work by Katherine Cohen, and medal sculpted by Phyllis Hamilton

Early this year, Gratz College produced 2 1/2" award medals. Twenty-five were minted in silver and 8 Artist's Proofs were made in bronze—all by The Highland Mint. The design of a rabbi blessing a young girl was created by Katherine Cohen (1859-1914) and sculpted by Phyllis Hamilton. The Artist's Proofs are available on a first come-first served basis for a contribution of \$180 each by calling 818-225-1348.

Gratz College has a long history of educational service to the Philadelphia area. Founded in 1895, Gratz is the oldest independent and pluralistic college for Jewish studies in North America. From its inception Gratz holds the distinction of being the first institution of advanced Jewish learning to accept women on par with men.

Although few Jews were sculptors in nineteenth-century America, in part due to the biblical prohibition against creating graven images, Katherine

Cohen, a sculptor from Philadelphia with elite academic training, exhibited figurative works, often of Jewish subjects, in an era when women and Jews achieved slight renown in the art world.

Katherine Cohen, the youngest of four children, was born in Philadelphia on March 18, 1859, to immigrant parents, Henry Cohen of London and Matilda (Samuel) Cohen of Liverpool. As a child, she had a private tutor and later attended the Chestnut Street Seminary. Cohen's art training lasted several years. She studied first in Philadelphia at the Pennsylvania Academy of Fine Arts under painter Thomas Eakins, and then worked at the Art Students League in New York City as an assistant in the atelier of Gilded Age sculptor Augustus Saint-Gaudens. In 1884, she opened her own studio in Philadelphia. In 1887, she went to Paris to work under sculptors Puech and Mercie, remaining in Europe

*Continued*

for several years. While in Paris, she was elected an honorary member of the American Art Association. The academic jury chose her life-size sculpture "The Israelite" for the 1896 Paris Salon, a definitive sign of her arrival as an artist.

In 1893, on a visit to the United States, Cohen spoke on the "Life of Artists" at the Women's Pavilion at the World's Columbian Exposition in Chicago. Her speech described the daily struggles and triumphs of artists, defended their way of life, and commented on the potential of art in the United States. "When we arrive at the point that American art is better than anything we can get in Europe," she said, "then we shall stay at home to study. ... We can all of us help the quick realization of this, if we encourage our boys and girls to cultivate their artistic tastes instead of scoffing at them as impractical and never likely to make them rich."

Comfortably situated in the community of Philadelphia's Jewish elite, the Cohen family was highly respected, even powerful, in the city's secular establishment. Before she left for Europe, Cohen illustrated "A Jewish Child's Book" for kindergartners published by the Jewish Publication Society. Her book was one of the first Jewish children's books to be printed in color. She also chaired the choir at Mikveh Israel, the prominent Philadelphia synagogue. Her mother founded the Committee of Thirteen, which organized the art exhibit at Philadelphia's 1876 centennial celebration. Her sister Mary was an author on Jewish subjects and


a community organizer who addressed the Jewish Women's Congress at the 1893 Chicago World's Fair. Her brother, Charles, a merchant, was the president of the Philadelphia Chamber of Commerce and a trustee of Gratz College.

Not surprisingly, Cohen found many patrons to support her. Among her commissions were the design of the seal of Gratz College and portrait busts of prominent Philadelphia Jews, including Judge Mayer Sulzberger and businessman philanthropist Lucien Moss. She further illustrated a strong choice of Jewish themes with her ambitious multfigured sculpture Vision of Rabbi Ben Ezra. However, her success did not necessarily mean she subscribed to cutting-edge developments of the contemporary art of her period. True to the tenets of academic classicism, she had little tolerance for the modern art emerging at the turn of the century and likened futurist and cubist depictions of a human eye to "a horrible distorted fish."

Katherine Cohen died in Philadelphia in December 1914 at the age of fifty-five. Her 1893 Women's Pavilion speech evidenced her lifelong pursuit of and commitment toward art in which she stated, "An artist's chief grief is that life is too short for him to accomplish what he wants to do even in his own special line of work, and this is equally true of woman, for talent knows no sex."▮

Biography: Jewish Women's Archive. "Katherine M. Cohen," by Michele Siegel (<https://jwa.org/encyclopedia/article/cohen-katherine-m>).








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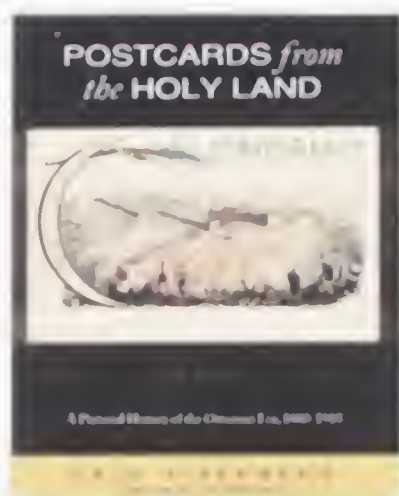
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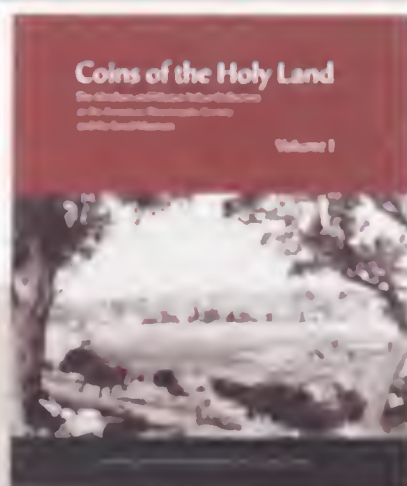


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## Coins of the Holy Land:

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Hardcover, 2 Volumes  
Vol. 1: 344 pp. Vol. 2: 244 pp., 238 plates  
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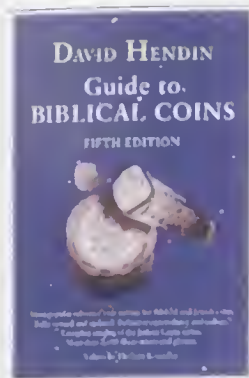
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The book was written by Yaakov Meshorer with Gabriela Brjovsky and Wolfgang Fischer-Bossert, and edited by David Hendin and Andrew Meadows.

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## AINA AT THE ANA



Mel Wacks with Ben Franklin  
actually Patrick McBride  
Corresponding Secretary of the  
Pennsylvania Association of

Numismatists, who kindly shared  
their bourse table with AINA. Photo  
by Esther Wacks



At the ANA banquet, Abe told Mel Wacks about one of his closest friends – Abraham Jonas, a Jewish Kentucky merchant, lawyer and politician – who supported and encouraged Lincoln for most of his life. Jonas was one of the

very first public figures to encourage Lincoln to run for president; he was also the only person Lincoln ever referred to as “one of my most valued friends.” Photo by Esther Wacks.



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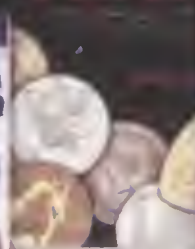


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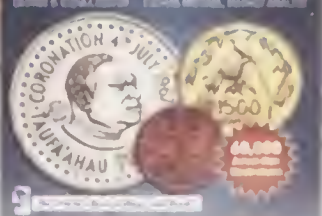
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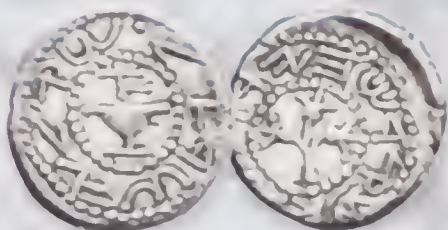
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